

POOR PEOPLE

No hay cosa
que cause mas tristeza
que ver a un esclavo
satisfecho



SINFONIA DE COMBATE,

by Santiago de la Hoz

¡Pueblo, despierta ya! Tus hijos crecen
y una herencia de oprobio no merecen.
Vuelve ya en tí de esa locura insana;
¡Si siguen criando siervos tantas madres
tus hijos, los esclavos de mañana,
Renegarán del nombre de sus padres!
Levante y medita

En los grandes problemas de de tu suerte,
Pon en salvo tu cuerpo que gravita
Sobre un abismo de afrentosa muerte;
Y piensa, con orgullo noble y bravo
Que no has nacido para ser esclavo; ...

THERE IS NOTHING THAT CAUSES
GREATER SADNESS
THAN TO SEE
A Satisfied
SLAVE

VIEW OF TWO WORLDS

I see you, my Brothers,
described as poor and suffering;
And I see those prejudiced against you--
Your fearful glance in return.

I tremble in wonder
for it is those showing the prejudice
Who are poor indeed.

You have family love within
your toil and delightful laughter.
The prejudiced have money and ease
haunted with discord, loneliness and hatred.

And I would rather be poor and have
love and laughter,
Than be a self-made rich world of hate;
If only we could share. . .

Slowly, you will get material gains
to go with love-filled souls,
and I rejoice!

But the prejudiced ones are poor indeed
for your laughter will never be theirs.

--Susan Mueller

Mexicanos' Term

Preferred by 43%

Austin, Tex. --AP-- A plural-
ty of the Mexican Americans
in the Southwest prefer to be
called "Mexicanos," according
to the University of Texas Cen-
ter for Communication Re-
search.

"Mexicanos" was the term
selected by 43% of the persons
interviewed in Texas, Arizona
and California.

The center said 31% pre-
ferred to be called "Mexican
Americans," 8% "Améri-
cans," and 6% "Chicanos."
The other 12% selected other
names, such as "Latin Ameri-
cans," "Latinos" and "Texan-
os."

ADELANTE RAZA!

Newspaper of LA RAZA, INC.

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1825 N. McDonald Street
Appleton, Wisconsin 54911

Phone: 739-7750

ADELANTE RAZA!

November 8, 1970

Dear Mariana -

I was glad to hear from you guys
and I hope you will come see us soon.
Say hi to everybody for me. . .

I got involved in campaigning for Rick Gonzalez
when Angela Ramirez, who helped Rick a lot -
invited me to a meeting one night. So I went
for the heck of it. Not too many people went, but I
was glad I had gone after all.

Many people who in Lubbock were for Wilcox,
I knew that much before I started campaigning.
They felt he was doing the job well. But I honestly
wondered if he was. . . He's got two important
jobs - a lawyer and a state assemblyman.
How can he do both jobs well?

And believe in Job Wilcox. He says Wilcox has
helped us in many ways since we moved here.
He is a good lawyer, that's for sure. But I can't
say how people feel about him because I never
asked. I only know they did want him again -
the number of votes showed - just hope he can
also be a good state assemblyman.

While campaigning at one house this nice
friendly man came out. I said - "Hi, I'm Mary -"
we talked. He asked: "Is Gonzalez a Mexicano?"
"Where is he from?" I said, "No, he's from
Cuba." Then he asked me, "Are you Mexican?"
I answered and told him I was born in San
Antonio, Texas. "I was getting tired of him but
I said real nicely that it was nice talking to him."
And that I hope he would vote for Rick. He
just smiled and said "We'll see!" (I wonder
who he really voted for. . .). Why did he ask if
Rick was Mexican? Was that important? Why did
he ask if I was? What was he thinking. . .?

As I was campaigning for Rick I felt good. I
thought he'd really win. I guess I had faith in him.
I think he had a lot of things on his mind that
would have helped the people in so many ways
the poor, the farmees, migrants, almost every-
body. Wilcox seemed to be against so many things
back the 18 years old voting rights bill. . .

I can't say Wilcox won't do a good job. We
had one, because I really don't know. Before I
didn't know what he had done, or was doing
since I wasn't interested, also, I never
read of anything that Wilcox had done.

Mariana, hope this letter makes sense
since I did write to you late Friday night.
Hope you guys can come visit soon.

Love,
Mary
Chucky

La Raza
Venceremos

I am in no hurry to live for
tomorrow, rather for today.
I live for what I can give. . .
yet, there is so little time
and the days are forever
full of what we ignore. . .

And I know that I am an ide-
list living in a reality
that I sometimes find diffi-
cult to want to accept.

I can not imagine my survi-
val if I were to withdraw in
ward and shut off everyone
else. For life is loving,
giving--and not being afraid
to do so freely.

Ed. Note: In the 72 Assembly district,
incumbent Jon Wilcox of Wautoma beat his
challenger Ricardo Gonzalez by a greater
than 2-to-1 margin. The county totals
showed Wilcox with 4,922 votes to 1,988
for Gonzalez. A third candidate from the
American Party, Paul Treder of Berlin,
took in 69 votes.

LA RAZA!

Hemos enseñado esta "cartoon" a gente de La Raza y aquí están sus comentarios. . . Y a propósito, ¿Fué Vd. a votar? - - -

Mingo

Q: ¿Fuiste a votar?

A: ¿Para que?

Q: ¿No conoces a Nixon o McGovern?

A: No.

Q: ¿No vas a votar?

A: Chale!

Joel De Los Santos!!!

Q: ¿Por quién vas a votar?

A: Por ningún cabrón doy yo mi voto! Los dos son mentirosos.

En los últimos 4 años nuestro "amigo" Nixon, a votado contra toda proposición que indicara progreso, dijo:

No, a \$19.7 billones para educación, salud y welfare, 1/26/70;

No, a \$2.8 billones para construcción de hospitales, 6/22/70;

No, a \$4.4 billones para educación, 8/11/70;

No, a \$18 billones para casas, y renovación de ciudades, 8/11/70;

No, para limitar los gastos de campaña electoral, 10/12/72;

No, a \$9.5 billones para empleo y preparación y entrenamiento de empleo, 12/16/70;

No, a la subida de salarios para empleados de gobierno, 1/1/71;

No, a \$2 billones para trabajos en obras públicas, 6/29/71.



Señora Ortiz

Q: ¿Fue Vd. a votar hoy?

A: ¿Y para que chingaos hago yo eso?

Señora Sánchez

Q: ¿Fué Vd. a votar?

A: ¿Para que?

Q: Usted, como ciudadana, tiene derecho a votar...

A: Hum... Mi voto no cuenta ni en la casa y usted cree que va a contar allá!

Sin embargo no tuvo ninguna, duda al firmar:

Si, a \$74.4 billones para la defensa;

Si, a \$2.3 billones para construcciones militares

Donde va nuestro dinero? La mayor parte para armamentos militares, y muy poco para programas de educación y mejora.

NOTICE

towards their crew...

sent and approval of higher Jefe's.

when they abuse and take advantage of those they are supposed to represent.

Sheboygan.

frente.

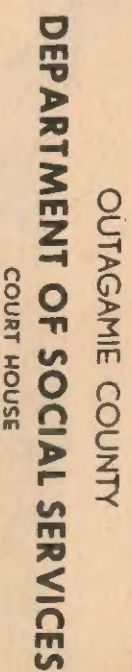
ordinadora de U

...od

ayudarles con sus problemas...

三

del necesitado.



Fond du Lac, Wisconsin 54935

November 13, 1972

Dear Mr. Brey:

been conducted.

(county residents) certified to this county by the State.

28 members of our staff.

Oakfield, Fond du Lac.

Page 10 of 10

Rosa, de Oakfield, y Tony

contra jeron matrimonio

en la iglesia católica

el dia 11 de nov.

Este viaje a la boda de

Daniel y Adela nos dio

nocer a la gente de Fond

du Lac. Somos vecinos de

nos conocemos el uno al

of the

Queremos desear nuestra
mas sincera enhorabuena
y muy felices años a To-
ny Mendoza y Adela de la
Rosa. Felices para muchos
años.....



The Sheboygan Team at Work

James E. Stamp
Director

La señora Teresa Olivares, profesora de lenguaje de la universidad de Oshkosh, junto con La Raza, Inc., están haciendo planes para desarrollar un programa universitario, para extender la Cultura y Historia de nuestra Raza por toda esta región. Se ofrecerán cursos en sociología, historia, economía, política, lenguaje y cultura del pueblo CHICANO. Servirá además para la formación de maestras bilingües y acrecentará la participación de nuestra gente en programas y estudios universitarios. Procurará, al mismo tiempo, buscar y desarrollar los talentos de nuestros hijos.

La Ley propuesta por el Congreso y aprobada por el presidente Nixon el 23 de junio de 1972 dice: "este dinero, 15 millones, se usará para promover estudios de cultura, lenguaje e historia...ect. para que todos en nuestra Nación tengan la oportunidad de aprender lo que otras culturas y pueblos han contribuido a la grandeza de nuestro País".

(Ley Pública 93-318;
sección 504. Título IX del proclama de Educación).

Se da usted cuenta, lo que para La Raza suponen 4 años más del mismo gobierno? Significa que toda la legislación de derechos civiles que se aprobó, seguirá llena de polvo, enterrado entre la mugre del "basement". Estos son los beneficios para LA RAZA:

- El número de desempleados a aumentado el doble;
- 6 millones más en welfare;
- Los salarios para el trabajador quedaron frizados, pero no las ganancias del capitalista;
- Las taxes personales han aumentado pero no las taxes del patron.

STRANGER

TO: Mrs. Margaret Franck
Special Assistant
Office of Special Concern
U.S. Office of Education
400 Maryland Ave., S.W. Rm 4033
Washington, D.C. 20202

FROM: La Raza, Inc.
1825 N. McDonald St.
Appleton, Wis. 54911

Dear Mrs. Franck:

This letter comes prior to the proposal which will be submitted later by Teresa Olivares together with La Raza, Inc. . .

RE: Request for grant under Public Law 93-318, Sec. 504, which provides for the establishment of an Ethnic Heritage Studies Program as Title IX . . .

...therefore a Chicano Institute for Northeast Central Wisconsin to be created in the Fox Valley area and its vicinity.

GOAL: To enable all persons in the educational institutions of Northeast Central Wisconsin to have an opportunity to learn the unique contributions of the Chicano to our national heritage.

To provide for Chicano students the opportunity to learn about their own cultural heritage.

RATIONALE: The universities in this area have failed to provide Chicano courses, relating to his history, society, economy, culture, etc.

The teachers in our bi-lingual programs had no opportunities to study the cultural heritage of their pupils--neither were they trained on the proper use of materials for bi-lingual education. (As bi-lingual programs multiply, the lack of trained teachers becomes more apparent, more acute. . .).

PROGRAM: Our tentative plans are to include courses on sociology, religion, literature, culture, bi-lingual training, politics, economics; total amount not to exceed \$250,000 for a period of two years (see attached list of courses).

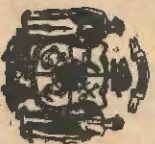
Sincerely,

Fr. Pancho Oyarbide,
Director
11/6/72

MONEY'S
LAND

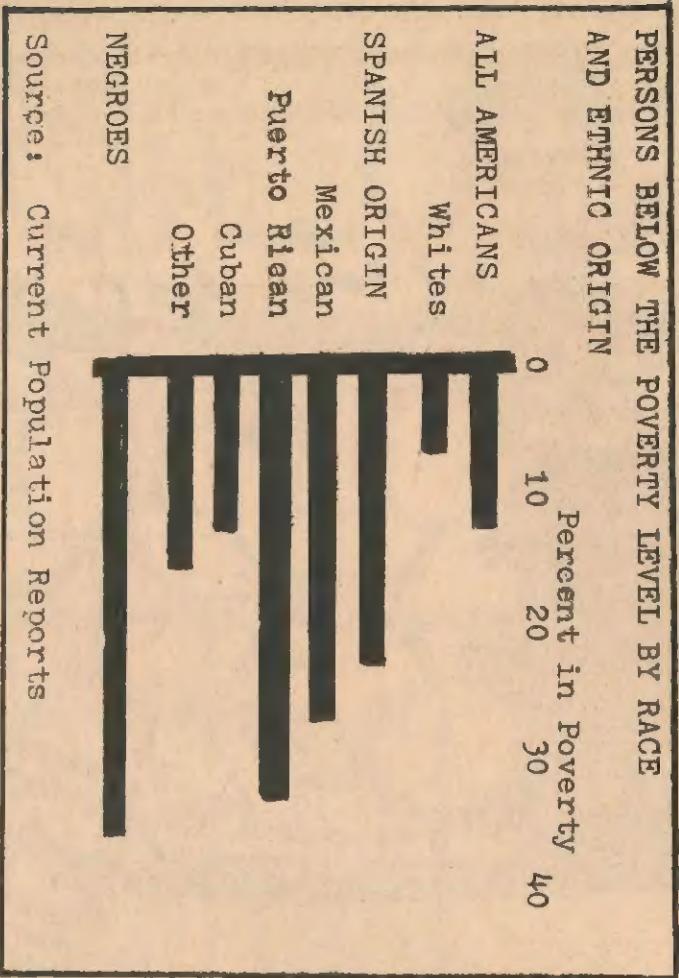
Sheboygan;
Señora Margarita Molina,
Story of activities on page 4





State of Wisconsin

DEPARTMENT OF INDUSTRY LABOR and HUMAN RELATIONS
(Employment Security Division)
201 E. Washington Avenue
Madison, Wisconsin 53702



AND WHY MIGRANTS?

There is a myth of why migrants come to Wisconsin; why they migrate. From my point of view on the Mexican and Mexican American-Chicano life style: He is not a product of personal choice, cultural preference, natural ability, or "affinity for the soil". Rather, migration is a product of economic necessity; the sole option for a people continually presented in a labor market in which there are a surplus commodity. Mexico's ever-ready source of cheap labor is available in ratios exceeding 5 workers for every available job, (over 50,000 commuters cross the border each day to work in the United States).

Increased mechanization, farming techniques and the every increasing use of insecticides and herbicides have reduced the need of migrants nationally. The problem of exploitation of migrants around ten and twenty years ago is still present in its original form and some additional sophisticated legal ways; i.e., minimum wages, workmen's compensation, closing the school doors to migrants, housing violations, etc.

Example of a common '72 complaint: I was recruited in Brownsville, Texas and guaranteed a job upon arrival at a Wisconsin plant. I arrived at the plant; no work for over 2 weeks--bad weather, says the manager. This promise of work by the recruiter creates hardships for my family and myself. I know now that the company honors the promises of the recruiter only if in writing. However, when work starts and we miss a day, we are quickly scolded and ridiculed in front of fellow workers.

In '66, the migrants marched from Wautoma to Madison to protect working and living conditions, and were told: "That's not the way to do things, you do it within the system. You introduce and pass legislation for the needed changes. You get the state to enforce the laws, rules and regulations." In '72 the shoe was on the other foot: The state has laws, new laws and enforcement; and the employers are protesting it... and why were they not

told: "...do it within the system", instead of taking it out on the migrant by: not granting Workmen's Compensation and now, the existence of over 60 Attorney General's cases for prosecution for failure to meet the minimum (and I do mean minimum) housing code of Wisconsin. In most cases, the violations are repetitions of other years when we did nothing. The employers believe the state is not going to do anything (again), and have the attitude: "So I violated, come and get me." They know all they have to do is stall the case until the migrant is gone and let the elected-sympathetic judge deal with it's constituency.

If the State of Wisconsin is unwilling to protect the migrant's human and civil rights, what is the avenue the migrants or migrant service organizations ought to take in '73? The migrants will be here again next year, on schedule, as always; who will the Attorney General and judges help?

Political pressures have already slowed or curtailed enforcement of Wisconsin and federal laws, rules and regulations and eliminated government funded organizations that keep a watchful eye on violations.

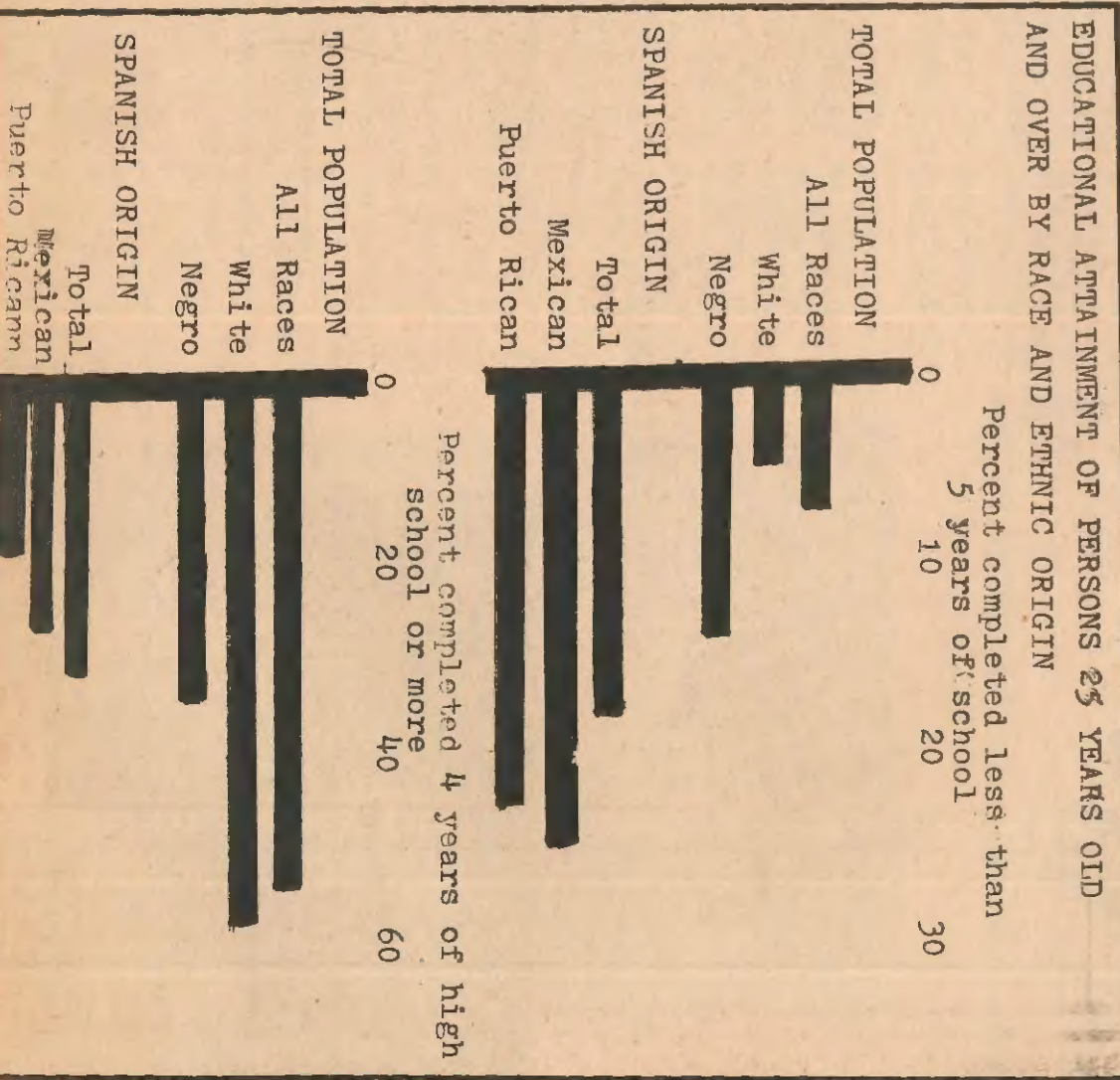
We, in the Department of Industry, Labor and Human Relations, Inspection and Enforcement Team, believe that we have made a good beginning of a continuing effort at permanently changing harsh conditions under which migrants are forced to exist.

Migrants need to feel that they share in the benefits of the economic, educational and social systems of the U.S. Migrants must exercise these rights or become victims of neglect, denial and persecution. We, Wisconsin residents, should respect and honor those rights if we ourselves expect to have them.

Migrants neither need (nor want) special favors (handouts). They need an opportunity to join the mainstream of America (?) or a chance to earn decent wages to provide for his family (They seek the same thing that the other 29 million refugees sought here over the past centuries).

Abraham Lincoln, spiritual companion of Benito Juarez, said in his second inaugural address..."In giving freedom to the slave we assure freedom to the free--honorable alike in what we give and what we preserve".

Charles J. Samuels



"STRANGERS IN OUR HOMELAND?"

ORGANIZING GROUP

Louis Archambault
Renate Bruesewitz
Howard Crabb
Ruben De Hoyos
Barbara Diaz
Charles Fernandez
Bernice Fletcher
Sr. Francine Goodman
Nicanor Gutierrez
Zenda Flores Gutierrez
Sr. Thomas More
Teresa Olivares
Fr. Pancho Oyarbide
James Provinzano
Elma Riddell
Jim Riddell
Chris Roewitz
Deanis Ribbens
Maria Anita Sanchez
Wilma Gomez-Stump
Patrick J. Whelan

LA RAZA, INC.

Lawrence University
UW Center-Fox Valley
UW Extension
National Conference of
Christians & Jews
UW-Oshkosh
Fox Valley Human Rights
Council
Local Schools
Silver Lake College,
Manitowoc
Community

NATIONAL
ENDOWMENT
FOR THE HUMANITIES

OBJECTIVE:

To make public, issues of genuine concern to the Chicano; aiming to educate the general public of the Chicano's life, his background, history, socio-economic status, language,.
To develop a common bond of co-operation between two distinct, but interrelated communities, without destroying values; to benefit both communities with the discovery of new insights.

January 25, 1973; 7pm-10pm

The Chicano in Wis.
Background and
History:
Presentation by
Dramatic group;
Dialog: Reaction
to presentation.
Moderators:
-Dr. Julian Samora,
Notre Dame U.
-Dr. Jim Riddell,
UW-Oshkosh

February 1, 1973; 7pm-10pm

Labor laws & Farmworkers,
National and Wisconsin
Picture:
Philip Ierman, Dept
of Labor
Farmworker Organizer
not yet identified;
Study of Migrant Contr-
bution to be presented.
Dialog on presentations.
Moderators:
-Dr. James Provinzano,
UW-Oshkosh
-Sr. Thomas More,
Silver Lake College

February 8, 1973; 7pm-10pm

Issues:
-School policy & HEW,
Bilingual Education
for the Chicano
-Public Assistance;
State or County?
Dialog: Response to
Local Agencies
Moderators:
-Clem Baime,
Department of Public
Instruction, Madison
-Robert Wagner, Chief
Division of Family
Services, Green Bay

CONFERENCIAS ~ ~ ~ DIA LAGO ~ ~ ~ EL TEATRO ~ ~ ~ CHICANO

Durante los meses de Enero y Febrero, patrocinados por La Raza, Inc., la uni-
versidad Lawrence y la UW Fox Valley Center, se ofrecera un programa para
el público de FoxValley, aquí en Appleton, presentando escenas de la Histo-
ria del Chicano; vida y trabajo del Migrante y problemas del Mexicano en
Wisconsin. Estas conferencias serán presentadas con el motivo de crear un
diálogo entre los diferentes grupos de la comunidad. Además de las confer-
rencias, se presentaran para el público y para la prensa y la televisión, es-
tudios que están ahora en preparación; estudios sobre la contribución del
Migrante a la economía de Wisconsin. Si el dinero nos permite, queremos tra-
er oradores de prominencia nacional y el grupo de teatro chicano, "el teatro
de los barrios", de Chicago, para que hagan una presentación viva y elocuente
de nuestra lucha, conflictos y esperanzas,

EL TEATRO

DE LOS

BARRIOS



With the struggle for liberation of La Raza has come much that is both new and exciting, a growing consciousness of what it means to be Chicano in an Anglo world, the beginning of a revolutionary nationalism in barrios throughout this country. The most artistically expressive of this new consciousness is teatro.

Although conscious that our culture exists, there has been no one to express it as we see and feel it, the belief in the art as the power to remake man. That's what culture is all about. The belief that before you can get any political act out of a man, that man has to feel a certain pride in himself. He has to touch his own dignity, his own destiny. Within this culture is the teatro. The teatro much like the culture itself was born from a cold reality but struggled to transform that reality. El teatro defined its level of struggle, the education of our Raza. It has been transforming itself into effective ways of presenting the bitter reality, and the cruelness of our problems.

Its role has been that of awakening the conscience of the Mexican communities and helping others to understand the problems. The teatro directs its satire at villains of the barrios, the insensitive social workers, the news media, the educational system, and even our own self identification.

Since its existence in October, 1970, the teatro has performed at many Raza festivals, at conferences, at teacher training programs, and in barrios throughout the Midwest. For information: El Teatro del Barrio, 9125 S. Houston, Chicago, Illinois, 60617...Jesus Negrete, 312-731-2920.

This group will be performing soon here in Appleton. Time, place, and date will be announced later.



EL TEATRO CAMPEESINO started in October, 1965, on the UFWOC picket lines without scenery, props, lighting, scripts or stage. Reality was our theater. In the Spring, 1966, the Huelga marched to Sacramento, and the Teatro became the focal point of nightly rallies during the 25 day, 300-mile pilgrimage. Shortly afterward, we began making tours to raise funds and support for the union, first to the Northwest, then the Southwest, and finally, in 1967, across the U. S. (In 1968 we received an off-Broadway Obie Award in New York.)

In September, 1967, we left Delano and established an impoverished but independent cultural center for farmworkers in Del Rey, California. We wanted to perform acts on Chicano themes, using new barrio characters: the pachuco, the family, the gringo-ized Mexican, etc. This led, in 1968, to the production of our first full-length play, THE SHRUNKEN HEAD OF PANCHITO VILLA (by Luis Valdez), which symbolizes the social despair of a Chicano family.

In 1969 we hit the road again and went to France upon invitation, where we performed at the World Theater Festival at Nancy. We also moved our base to Fresno and spent the entire summer (June-September) performing in rural towns and labor camps. In the fall, we completed our first film based on I AM JOAQUIN, the epic poem by Rudolfo Corty Gonzales. The rural chicano is still our focus. We perform free for farmworkers during the harvest season and tour the colleges and universities during the fall, winter and spring. Our theater survives on whatever it earns (no federal money, no foundation grants).

A full-length play, the actors, puppets or films are available for booking by contacting:

EL TEATRO CAMPEESINO
P. O. Box 2302
Fresno, California 93720
(209) 465-3892



sorrows, joys, hopes,
and struggles universal to man....

Teatro campesino y del barrio.

La comunidad Chicana está desarrollando ideología propia y un espíritu excepcional de orgullo en nuestra cultura. Los grupos de teatro, campesino y del barrio, contribuyen más que ninguno a esa ideología y orgullo de nuestra Raza, y son, al mismo tiempo, portavoces de nuestra esclavitud y opresión al dramatizar nuestras luchas, su sufrimientos y esperanzas. El talento de escritores y artistas de nuestra raza que antes trabajaron al servicio del señor extranjero, están, ahora, abrazando el espíritu de sus padres y abuelos y proclamando con actuaciones vívidas el indomable espíritu del Genio de nuestra Raza. Junto con los dos grupos arriba citados, queremos también mencionar a otro grupo excepcional: "Teatro Aztlán" de Northridge, California.